

## THE NEGRO IN THE SOUTH.

## HIS CONDITION AS CONTRASTED WITH THAT IN AFRICA.

**Beneficial Effect of a Contact with Southern Civilization—What Great Britain has Done to Degrade the Race—The Negro in Congo and Jamaica.**

It will serve a good purpose to contrast the condition of the negroes in Africa, who for the last 200 years have been brought under the civilizing influence of European commercial nations, with the negroes in slavery in the Southern States and the condition of the negro in Central Africa, in Jamaica and in Haiti, where he was a freeman for a hundred years.

In the March number of the *Eclectic Magazine*, 1890, is published an article by Mr. Thompson, setting forth the effect upon the negroes of the western coast of Africa of their intercourse during the last century with Europe, commercial, civilized, enlightened Europe, which means the effects caused by the trade of England, France, Holland, Spain and Portugal with the western coast of Africa upon the natives of that country. He tells us that the Portuguese called the Christian religion along with trade—the great object sought by the Roman Catholic Church in instituting trade connections being to spread the beneficent effects of religion. But this latter design was frustrated by the English, who drove the Portuguese away and monopolized the traffic.

GIN, RUM AND TOBACCO.

The articles of trade on the part of civilized Europe were gin, rum and tobacco. Gin being a currency in addition to being an article of barter, for at the end of the week the negroes are paid off in that article. Stacks of gin cases indicate that trade flourish. Degradation and vice has thus increased. The further the natives of the western coast of Africa get from the influence of the Christian missionaries to introduce and spread the Christian religion, what other result was possible when gin, rum and tobacco were offered to a set of savages? What chance had the priest with the Bible to compete with the trader with gin, rum and tobacco? All the time was given to the trade with trade went the teaching of morality and the Christian religion. For the philanthropists of England, France, Holland and the United States, Southern slavery was the sum of iniquity because of the degradation and the white ships from New England, Old England, France and Holland, periodically left their ports freighted with gin, rum and tobacco to civilize the natives of the western coast of Africa, getting in return ivory, oil and other valuable articles, thus at the same time defrauding, cheating, corrupting and degrading the negroes. In the meantime the South was held up for the execution of mankind, while they made their plantations, thanked God they were not Southerners, and posed before the world as the peculiar and special friends of the negro race, being invested with all the saintly attributes which adorn the noble and virtuous. It is idle words to say that the trade, for Sierra Leone is a British colony, and Sierra an African-American Republic. For during many years missionaries have been sent to Africa, and frequent reports must have been made of the state of that country, and the chances of future civilization set forth to those who sent them abroad.

Mr. Thompson tells us that the Mohammedan religion spreads more readily among the negroes in Africa than does the Christian religion, which he attributes to the more placid nature of the faith, its greater adaptability to savage people, that the dogmas of Christianity are more unbending and more difficult to be understood by the ignorant. But I rather attribute its success to the fact that gin and rum are prohibited by Mohammedan, who thus do not have to contend with the temptations of the South. On the other hand, in the South the slaves free from the degrading effects of gin and rum, were usually members of some Christian church.

## THE NEGRO IN AFRICA.

Let us penetrate into the interior of Central Africa, along the Congo river, which furnished so large a proportion of the negroes brought to the Southern States of America. Here we will find the people in mighty contrast to our slaves, endowed with all the attributes which distinguish freemen. Here we will learn what a great crime has been committed by reducing their fellows to slavery and the measure to repent in sackcloth and ashes, to do penance and devote our lives and the little property left us by the crusades to elevate them to their pristine condition. In mighty contrast we will find them to the degraded slave in the Southern States. After a dinner, orators and negroophiles who would impress upon us our duty to the down-trodden negroes among us.

## NATIVES OF THE CONGO.

Mr. Ward, one of the recent explorers of the Dark Continent, gives us an account of the natives of this, the largest part of Africa, accompanied with pictures of individuals as types of that stock of the human race. It were permitted I would reproduce these pictures and place alongside portraits of negroes in America and the South at this time, when I could give you a picture of the difference between the Congo negro and which the Virginia negro. We have the word of Mr. Pike already quoted that at the desks in the Legislature of South Carolina "sit men whose types it would be hard to find outside of Congo." But I can assure you that the same types are to be found in Virginia, and I doubt not in all of the Southern States.

Let us see what Mr. Ward says of the Congo, active and to the manner born, when we can contrast him with his brothers in the South, and judge of the effects which slavery has caused. "At breakfast the natives are lazy and indolent, and their only ambition seems to be to scrape together a few groundnuts and palm-kernels to sell for trade rum, a fiery spirituous poison, prepared in Europe solely for the African trade. Belonging to the negroes are intensely superstitious. When there is a drought they attribute it to the white man. They have a playful habit of kidnapping people, and keeping them bound hand and foot, close prisoners, until the rains come. The Bakeses are indolent, cunning and utterly devoid of the elements of civilization. . . . The chief of the Babangi, Banda, is an old man, generally to be seen lying back on a log, smoking a long baki pipe, with a bent metal stem, the bowl resting on the ground. The old chief's face is generally adorned with beads and with white chalk on his eyes, lips and yellow and red stripes and spots down his arms and his breast; his moustache is shaved from his upper lip with the exception of two hairs over the corner of the mouth, standing out like bristles; his beard is plaited over a string about six inches long. . . .

Many of the villages on the Upper Congo consist mainly of fifty or sixty huts. Two-thirds of the population are women. In many districts women are considered as gradually degenerating of competency. These Central Africans are very particular in all items in connection with their toilet, shaving off their eye-brows, putting on the eye-lashes, cutting their nails down to the quick and besmearing their bodies with a mixture of palm-oil and camwood. Of the Barbagi.

## HOKIBABE PALM-BURY.

Upon the death of a chief, a human sacrifice takes place. Should be a brave warrior, male and twelve female slaves, eight or nine of the former will be beheaded and four or five of the latter strangled, so that their spirits may attend him in the next world. If there are eight victims, four will provide amusement for one day and four for the next; but as a rule the entire number of intended victims are ranged out in view during the whole ceremony to witness their fellow-creatures decapitated and to have the awful lingering pleasure of seeing their own kind cruelly approaching. The victim is placed on a block of wood, with his legs stretched out and stiff before him. Beside each ankle a small stake is driven firmly into the ground, the same at the knees and at the feet, running up under the arm-pits. They are firmly bound together, the victim's head is held rigidly in its position. His hearing is then placed in a kind of cage formed by a ring of cane fastened around the neck with numerous strings attached to it, which are drawn up over the head and tied together in a knot. A plaited rope is now stuck in the ground about twelve feet from the victim and bent over towards him until the extreme end is caught in the loop, and all the strings round the ring are drawn taut, and the neck stretched stiff by the strain. The executioner then makes his appearance, escorted by the young men and

women of the village, each holding over him a palm-leaf, forming a kind of canopy. On reaching the victim they fall back and stand in a line. He wears a cap formed of a large cockle shell, his face is blackened with charcoal down to the neck; his hands and arms are also blackened up to the elbows, and the same of the legs down to the knees. Around his loins he wears several without skirts. Standing in front of him, the executioner, first two or three feints with his knife to get a proper swing. Then deliberately bending and taking a piece of chalk, put there for that purpose, he draws a line around the neck, and putting a little line sand on his hand so as to get a good grip, without one quick blow with his knife severs the head from the trunk.

Until just before the execution the whole village was in expectation of the event. Groups of dancers are to be seen, drummers at work, and every kind of musical instrument to add to the tumult. The head, after being released from the pole, then upon sight of the blood their vilest and most inhuman passions are aroused. They act like wild beasts, clutch at the head, smear each other in the face with the blood, and a general screaming ensues, resulting more often than not, fatally. After a little while groups are formed and the dancing, drumming, and general tumult is resumed until another victim is ready, when the same scene is repeated. In some cases, but in some villages the inhabitants do not eat human flesh. They throw the headless trunk in the river, and the heads are put in the ground until all the flesh is decayed, when they place them about the houses or in some prominent position in the village as family relics.

The stanching of the women, as described, is equally cruel. The convulsions and trembling of the body are feared at by the spectators and imitated by the dancers. They are in the interior funerals take place in a more recently style, because they eat the dead, the different parts of the body being bargained for before the execution. Little boys and girls and women with children in their arms witness this bloody proceeding. Then follows an account of Fetishism.

"With a horrible and awful . . . which even to name was unlawful." Everywhere the negroes are represented to be superstitious, degraded, blood-thirsty savages, increasing in these attributes as we penetrate into the interior, indulging in human sacrifices and feasting upon the remains of their victims.

## THE MIDDLE PASSAGE.

Such accounts will doubtless lead the descendants of the slave traders of New England and Old England, et al., to palliate the horrors of the middle passage indulged in by their forefathers to America with their cargoes of Congo negroes, even though they cannot charge us with having degraded them by our kind of slavery. But all well-constituted people will experience a shudder when they reflect upon the misery inflicted upon us of the South, our land devastated, our best and bravest killed to liberate the descendants of such savages.

Think of it, my white brother of the North, that the Republican party sought to put and now are engaged in schemes to place such savages as rulers over us and dipuntly talk of giving over certain of the Southern States to them.

Do not think that besides the other horrors of war it cost the lives and blood of one million brave white men to accomplish the crime; for it was a crime to liberate such people, to turn them adrift without means, without sense, more helpless than when they were sold, to the hands of the slave trader, and carpet-baggers, the riffling and looting of the Northern States, and then to give them the ballot to keep the Republican party in power.

## STANLEY'S DWARFS.

Mr. Stanley describes a race of dwarfs found in the Congo forest. "Looking like veritable evil spirits in the half-light, were the ugly dwarfs, with their tiny loins and naked bodies, shooting at us from their lurking places as we hacked and hewed our way. At first we regarded these insignificant atrociously ugly little wretches with a good deal of contempt, etc. It appears that many of his men did not at the period of the expedition, who were called by the natives 'Wamul', savage and vindictive like Akka and the Bushmen of South Africa. Stanley's dwarfs are the pygmies who Aristotle relates inhabit the region of the sources of the Nile, and whose battles with the Canes, Homer celebrates in heroic verse.

## NEW ENGLAND SLAVES.

There are several types of Africans among us. The Congo exists in large numbers, the mouth of the river of that name being in former times the depot near which the slaves were corralled in the barracoons of the Southern States and New England slave ports. A most graphic account of the last slave ship is given by Dr. Howe, of Louisiana, who went as surgeon with the McDonough negroes to Liberia. Their rendezvous was the mouth of the river Congo. This venture was in 1823.

Their rendezvous was the mouth of the river Congo. This venture was in 1823. The ship was furnished a large number, more docile and less intelligent and of smaller stature than the upper Congos. Again, we have the type spoken of by Drummond, of dark tobacco leaf color, dark ginger-brown hue, with better shaped features, of the West Indies. The larger member are prognathous, thick lips, thin legs, scanty wiry beards, mousy, woolly hair, spade-footed eboshin and gizzard foot, as described by the late General, Governor Henry A. Wise, of my native Virginia, with brain capacity, according to Agassiz, never exceeding that of the European boy of twelve years.

I once met in Arkansas a mulatto, who told me that his mother, a full-blooded black, had long straight hair, the skin had long curly locks, and resembled the mixture of negro and Indian, which caused me to ask if he were not part Indian. He said he had no Indian blood, that his father was a white man. His mother could not have come from Africa, for the Tippos, slaves of the Tippos, were taken from their enterprise to Africa not altogether to the black skin race, if we credit the history of the great slave-dealing State of our country. Would it not be a good thing to go to war with the Narragansetts (Indians) of Kentucky, and have men prisoners of Barbadoes and bring back Blackamores. The women and children could be kept as slaves. See George H. Moore's History of Slavery in Massachusetts.

I repeat it. Is it not a curious fact in history that the people of the North and the West should have made war upon their white brothers (who had never harmed them, but, on the contrary, had fought for them all over the North and East—in the West also, for a Virginia commanded at the battle of Tippecanoe, and it is said that Colonel Johnson, Tecumseh, in a hand-to-hand contest), and spent their own blood and treasure to liberate the descendants of such savages, themselves semi-savage, who belonged to almost the lowest stage of the human race, and would not put them as rulers over those belonging to the highest of mankind? Is it not a strange fact, also, that the civilized world should have joined in this crusade against the white men and women who had sold African negro slaves whom their ancestors had sold to our fathers over us as rulers?

## THE SOUTH AND THE NEGRO.

Will the revelations of Stanley, Ward, Drummond and the other explorers of Africa have any effect in arresting the Republican party in their bloody pursuit of the South? I fear not as long as Congo has a vote. In the meantime let the Southern white men be true to themselves and to their country. Is it not time to cease the talk about the degrading effect of Southern slavery upon the African negro? That we are responsible for the present inferior and degraded condition of the negro, and that we owe it to him, for the wrongs inflicted, that we should spend our time and our money to educate and to elevate him, to afford him school and college and university advantages, and should accord him political, civil and social equality?

I think that the history of the race and its present condition in Africa ought at least to put a stop to such chatter as this and gush.

negro and so far from improving has, from all accounts which I have read, substituted disease and vice in the place of industry and good behavior of the slave. We learn one thing, however, that miscegenation goes on, so that in due time the race will be thus elevated. In Kingston all are on equality, white, black, mulatto, no distinction of race, color or previous condition of servitude.

IN MEXICO.

In Mexico civilization has been attended with most disastrous results, if we regard the mixture of the noble Spanish race with Indians and negroes, the production of a mongrel set, race-degeneration, as disaster. Mexico exists by the sufferance of the United States because of the mongrel set who hold the country. General Taylor with five thousand men, volunteers, defeated Santa Anna with fifteen thousand of his best troops at his back, while General Scott with ten thousand men marched, fighting his way, from Vera Cruz to the City of Mexico.

Brazil will suffer the same fate, and that grand country will be surrendered to the mongrel, resulting from the intermixture of Portuguese, Indian, negro.

What Voudounism Is.

The last Popular Science Monthly has an article on voodooism, interesting because that so-called religion once prevailed here, and still has some credence, and because the author of the article goes much further back in the consideration of voodooism than any who have written on it. A number of persons have discussed this subject, but nearly all have confined their investigations to the West Indies (principally to Haiti) or to Louisiana, where voodooism was transplanted from the Indies. The Popular Science Monthly goes to its true source, the country in which it originated, and where its peculiarities can be best observed—Africa.

According to Mr. Ellis, the author of this article, voodooism is a religion originally peculiar to West Africa, and transferred to this country by the slave trade. It consists of snake worship, the adoration of the sacred snake-constructor, the gods of the African, voodoo being an Ewe word, meaning simple "god."

This voodoo religion prevails among the Whydah and Adira tribes of Western Africa, who erect mud temples in which the sacred snakes are confined, with a large retinue of priests and priestesses to attend them. It is not to be wondered at that a religion which worships a snake as a god should also encourage debauchery as an essential part of its rites. The annual festival of the African voodoo, held in June, winds up in an indiscriminate debauch, the prototype of our voodoo dances, and of which the latter are a feeble imitation.

The religion—if such a word can be applied to so vile a thing—was transferred to Haiti and Martinique by the importation of a large number of Whydahs as slaves. It is rather startling to learn that in this country voodooism became rather worse than it had been in Africa, and that whereas it was closely allied there with debauchery, it was not until it became established on American soil that cannibalism became a part of it.

Mr. St. John in his account of Haiti gives a very ugly picture of voodooism in that island. It has become more a general worship of the negro, and human sacrifice and cannibalism are important features of every voodoo festival. It is practically the religion of the country, and even the better classes of the negroes and the highest officials encourage it, or rather so. The dances, the feasts, the orgies, the debauches, the scalping and the overthrow of President Gervais is attributed to his rashness in endeavoring to suppress human sacrifices and cannibalism as a part of these festivals.

No other idea could be given of what negro government means, and what would be the inevitable results of Africanization, than the experience of Haiti in this matter. For a century the government of that Republic has been given over wholly to the negroes. They have one of the most fertile countries in the world, they are surrounded on all sides by white civilization; yet they have not been able to maintain even what little civilization they once possessed, and have actually sunk lower than their African ancestors, and added to their cannibalism to debauchery as a part of the national religion.

We see in Haiti the condition of affairs to which the Republican party would like to condemn a portion of this country. We can recognize how little the negro is to be trusted with government, and how much the negro of the South owes to the whites, in seeing the condition of the race in Haiti. Where it has been allowed to govern without white control, superintendence, or influence, voodooism is the religion and anarchy the form of government developed by negro rule in America. —New Orleans Times-Democrat.

In St. Petersburg there are 80,000 Protestants. Of these, 42,000 are Germans, half of them Russian subjects. They are organized into fourteen congregations, served by thirty pastors. The church is supported by the State, receives no support from the State, the voluntary contributions of each member, averaging about six or seven dollars annually. One of these congregations is building a church costing \$250,000. The same congregation has a gymnasium which admits pupils into the university. Another congregation has also a gymnasium of its own, one of the best in Russia, expending about \$20,000 a year for this institution. The civic mission work of the Protestants of the Russian capital is being energetically prosecuted.

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## INSURANCE STATEMENT.

ANNUAL STATEMENT FOR THE FISCAL YEAR ENDING THE 31ST DAY OF DECEMBER, 1890. Of the actual condition of the NORTH BRITISH AND MERCANTILE FIRE INSURANCE COMPANY, organized under the laws of the Kingdom of Great Britain, made to the Auditor of Public Accounts for the Commonwealth of Virginia, pursuant to sections 1281 and 1282, Code 1887, regulating the reports of insurance companies.

Name of the company in full, NORTH BRITISH AND MERCANTILE FIRE INSURANCE COMPANY. Home or principal office in the United States of said company, 54 William street, New York City, New York.

Character of the company, whether fire, fire and marine, or marine insurance company—Fire. Manager of the United States branch, SAM. P. BLADGEN. Assistant Manager of the United States branch, WILLIAM A. FRASER. General Agent of the United States branch, WILLIAM A. FRASER. Assistant General Agent of the United States branch, WILLIAM L. ECKER. Secretary of the United States branch, H. M. JACKSON. Organized and incorporated, 1820. Commenced business in Virginia, December, 1860. Name of General Agent in Virginia, J. R. MOORE. Residence of the General Agent in Virginia, Richmond, Va.

II. ASSETS.

Account of stocks, bonds, and Treasury notes of the United States and of this State and other States, and also of stocks and bonds of incorporated cities in this State, and of all other stocks and bonds, owned absolutely by the Company:

Chicago & N. W. R. R. Co., consolidated sinking fund mortgage, 7.5, 1915, coupons,	130,000	180,700	1,516	Feb., May, Aug., Nov.
Baltimore and Ohio R. R. Co., gold, 5.8, 1905, 1915, registered,	26,000	36,140	303	Feb., May, Aug., Nov.
Baltimore and Ohio R. R. Co., gold, 5.8, 1915, coupons,	158,000	167,480	3,392	Feb. and August.
St. Louis & N. O. R. R. Co., gold, 5.8, 1910, coupons,	42,000	44,320	875	Feb. and August.
City of Jackson, 1st mortgage, 5, 1910, 1915, registered,	80,000	88,000	800	April and October.
N. Y. County 7 per cent. Assessment Fund stock, 1904, registered,	21,000	29,480	255	May and November.
N. Y. City 7 per cent. City Park Improvement Fund stock, 1904, registered,	5,000	6,575	58	May and November.
N. Y. City 7 per cent. Croton Water Main stock, 1906, registered,	10,000	12,650	116	May and November.
N. Y. County water supply bonds, Bounty Fund bond No. 4, 1896, registered,	9,000	10,340	105	May and November.
N. Y. City 7 per cent. consolidated stock, 1904, 1915, registered,	3,000	3,270	35	May and November.
S. C. Canal, 6.8, Brown Island, 1890, coupons,	12,500	12,500	275	January and July.
Alabama class "A" coupon bonds, 1906, coupons,	10,000	10,200	230	January and July.
Tennessee Settlement, 6.8, 1914, coupons,	1,100	1,355	33	January and July.
Virginia Registered 1910 bonds, 1914, coupons,	46 70	18,220	Def't.	
Virginia Deferred Certificate,	15,000 67	1,493	0	